When one hears such a solution as this seriously proposed, he is tempted to ask., whether such an end, the preventing of rashness, does really require such an expenditure of painful means ; or whether the same end might not have been attained by other means less apparently repugnant to the character of God. But the offered solution starts other and deeper inquiries. Not satisfied with hearing from the Indian that the world rests on a huge animal, we follow him with the inquiry. On what does the animal rest ? and not satisfied with hearing that the liability to pain often prevents mankind from exposing themselves to disease, we go on to inquire, why such common causes of disease ? —why such rashness on the part of those who are acknowledged to be rash ?—yliy such alarming evils requiring these awful warnings of their approach ? Acknowledging, as all must, that there are incidental advantages arising from the existence of suffering in the present dispensation of things, there is the other problem starting into view—Why is there such a constitution of tilings ? Why the need of one evil to counteract another ? It is the existence of so inauy evils that is the grand mystery in this world; and it is not cleared up by showing that one evil is incidentally or intentionally the preventive of another.

But the same ingenious thinker, after stating the various explanatory considerations adduced by Palcy, is candid enough to add—"All the advantage, however, which is thus produced by the painful maladies of life, I readily confess, would be too slight to put in the balance with the amount of pain which arises from these maladies." " The true preponderating weight, compared with which every other circumstance seems almost insignificant, * * # is the relation of pain to moral character. It is of advantage to the moral character in two ways, as warning from

vice by the penalties attached to vicious conduct., and an giving strength to virtue by the benevolent wishes which it awakes and fosters, and by the very sufferings themselves, which are borne with a feeling of moral approbation/'

Now, this solution, while it approaches a little nearer the truth, is still far distant from it. It introduces into the calculation a inost^ important element, which Paley and others have left very rnucfe out of account—the consideration of virtue and vice ; but it docs not allow that element its legitimate weight